

MESSINGER AND ADVOCATE, OF THE CHURCH OF CHRIST.

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ESSAY ON FUTURE EVENTS.

No. II.

In view of John's mission, it was said that "the least in the kingdom of heaven is greater than he." We look at this just as it is said, that the least in the kingdom of heaven is greater than John, and if there are those who are less than John, it is because they are not in the kingdom of heaven, but some other institution or order of things. The declaration is a positive one, and it is either true or false.

From what we have previously written on the kingdom, and doubtless the kingdom here alluded to, we are prepared to examine the subject of the standing before God of those who are in the kingdom of heaven. We have previously shown that the kingdom was to be introduced and established through and by a heavenly messenger, who was to visit the earth after John the apostle, wrote the revelations, who was to bring to the earth the everlasting glad tidings, something which had not been announced before; for though there had been glad tidings proclaimed before, yet, the everlasting glad tidings had not been proclaimed before. From what is said in the 3d of Malichi and 1st verse, there was to be a messenger inspired that was to obtain a standing before God, different from all that had gone before. "Behold, I send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Here the Lord is to send a messenger, who is to prepare the way before him, [the Lord.] This was never said of John the Baptist; it was said of him that he was to be a messenger sent of the Lord before the face of the Jews, and to prepare their way before them; but of this one it is said, he shall prepare the way before the Lord, and what follows shews that this messenger was neither John the Baptist, nor any or either of the apostles; for soon after the appearance of this messenger, the Lord was to come suddenly to his temple, and it is confirmed by a "behold he shall come" so that there is to be no misgiving in the case, "he shall come," and when he comes "he is to be as a refiner's fire and fuller's soap, and shall sit as a refiner and purifier of silver, and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." See 2nd and 3d verses. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire,

and like fuller's soap! And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

None of these things have taken place yet, and John the Baptist and all the apostles are gone long since. No doubt, then, ought to remain as to the fact, that the messenger here spoken of, was none of those former messengers; but one that was to come and prepare the way before the Lord, preceeding the coming of the Lord to his temple, when he would purge the sons of Levi. Paul has some sayings in the 11th chapter to the Romans, which seem to allude to the same messenger. See 25. 26 and 27th verses. "For I would not, brethren, that ye be ignorant of this mystery, (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.' According to this, there is to go out of Zion a deliverer, and he shall turn away ungodliness from Jacob; for Paul says, 'it is thus written.'—Where is it written about this deliverer, unless it be the one spoken of in Malichi, who is to prepare the way before the Lord? for ungodliness must be turned away from Jacob, before the sons of Levi can be purged.

We think there need be but one mind on this point, that the messenger spoken of by Malichi, and the deliverer spoken of by Paul means the same person. Certain it is that the Jews expected some such a messenger previous to the resurrection of the dead, and the restoration of all things, and it is equally as certain that John the Baptist did not do the work assigned this messenger, neither have any others since his day; and if ever the Lord designed to send such a messenger he has a work to do yet.

Isaiah speaks of a messenger which seems also to be the same. In the 11th chapter and 10th verse he says, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."—What follows in the 11th verse, the root of Jesse here spoken of, who is to stand for an ensign to the people, and to whom the Gentiles are to seek, and whose rest shall be glorious, has also a work to do in relation to the Jews; for in that day; what day? the day

when the root of Jesse shall have obtained a glorious rest among the Gentiles, the Lord will set his hand again the second time to recover the remnant of his people which shall be left; from Elam, and from Cush, &c.—The root of Jesse here spoken of, is then, doubtless, the messenger, through whom Israel is to be gathered, and redeemed, as well as to do a great work among the Gentiles.

Surely all these things mean something, and if they mean what they say, there is no difficulty about them, for Malichi's messenger is to prepare the way before the Lord, that the sons of Levi may be purified; Paul's deliverer is to turn ungodliness away from Jacob, and Isaiah's root of Jesse is to come forth for the gathering and redeeming of Israel, which in amount is the same work, and must be the same person, and must receive his power and authority by the hand of John's angel who was to come with the everlasting glad tidings; and if not we are left to conjecture how he did or was to get them.

The work to be performed by the messenger here spoken of, is of such a character that no reasonable man can doubt the necessity of revelations in order to do it; this is a fact that will not admit of controversy. Moses could not lead Israel out of Egypt and establish them without revelations. John the Baptist, to be qualified for his mission, had to be more than a prophet. And the apostles could not build the primitive christian church, without revelations direct from heaven. Now all this necessary, and here is a messenger spoken of, whose work far surpasses them all, and yet he is to be without the aid of direct revelation from heaven. This we think is supposing too much. Jeremiah says, in the 16th chapter of his prophecy, from the 14th to the 17th verse inclusive, speaking of what shall take place concerning Israel in the last days, as follows: Therefore behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave to their fathers: Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." According to these sayings, the work of this messenger is to far exceed all who have gone before, so much that the work of former messengers shall be forgotten. "It shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth, that brought the children of Israel from the land of the north, and from all lands whither he had driven them, and I will bring them

again into their land that I gave to their fathers."

Here then is a work beyond Moses, John, or the apostles, and one which cannot be done without direct revelation from heaven, no more than those former messengers could do theirs, and who will say this work is done—none dare say it; and if it is not done then Malichi's messenger, Paul's deliverer, and Isaiah's root of Jesse has yet to do his work, for the gathering, redemption, and purifying of Israel, for none other can do it; and if he does it not the prophecies all fail. In the 16th verse the Lord says, "Behold, I will send for many fishers, and they shall fish them; and afterwards, will I send for many hunters and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Now Moses could not bring them out of the land of Egypt, without revelations, John could not prepare their way before them without being more than a prophet, and the apostles could not build the church of Christ without special revelations for that purpose, and how can this messenger, and the fishers and hunters, do all this mighty work without direct revelation. Well hath Jesus said the least in the kingdom of heaven is greater than John. There is not a fisher or hunter in the kingdom of heaven but must be greater than John, or else the work assigned them can never be done; for all know John could not do these things.

Jesus said Elias must first come, and restore all things. Why is it said "first come," that is, he must come before something else can come, and what is that something else from the connection in Luke, as before quoted. It was the resurrection of the dead. This was the doctrine the scribes had taught, that before the resurrection of the dead Elias must come, and the Savior said it was true.

The question is who is this Elias? It is admitted that John was the Jews' Elias; but the Savior says they did to him as they listed, and all things was not restored, and yet that must be done or the resurrection of the dead will not come, for Elias must first come. The saying of Malachi is here to the point, as above quoted, "Behold I send my messenger and he shall prepare the way before me:" how prepare the way before the Lord: there is but one way to do it, viz. to restore all things; and to do this, the least in the kingdom, through and by which this is done, must be greater than John. We have now a wide field before us, the work assigned these last day messengers, is every where written in both the old and new Testaments.

Isaiah in the 1st chapter of his prophecy 25th, 26th, and 27th verses says this concerning Israel, "And I will turn my hand upon thee, and purely purge away thy dross and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be cal-

led, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Here it is said verse 26 "And I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called, the city of righteousness, the faithful city." When will this be done? It will be when the Lord "will turn his hand upon them, and purely purge away their dross, and take away all their tin;" see 25th verse. How will this be done? by Malachi's messenger, "who shall prepare the way of the Lord, that he may come as a refiner's fire, and as fullers' soap, and thoroughly purge the sons of Levi," and Paul's deliverer, who shall turn away ungodliness from Jacob, and Isaiah's root of Jesse has gathered them. Then it is that Zion shall be redeemed, verse 27. But those who do this work must be greater than John; for surely John did not this work; but how can Israel have her judges returned as at the first and her counsellors as at the beginning, and yet there be no more revelations given. Was it not by special revelations, that Israel had judges at first, and counsellors at the beginning? Did not Moses get revelations, yea, did not Abraham, Isaac, and Jacob get them? Did not the seventy elders set apart by Moses prophecy? It is said they did not cease to prophecy; how is it then that Israel will have her authorities as at the beginning? she cannot have them unless they can get revelations from heaven.

Isaiah when looking at Israel, as being redeemed, and when ungodliness is turned or turning away from Jacob, and their being gathered says 43d chapter from the 1st to the 7th verse, "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee.—For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." The Lord will say to the north, give up, and to the south keep not back; bring my sons from far, and my daughters from the ends of the earth. Who is it that is thus commanded to bring Israel? the

answer must be, the Fishers and the Hunters; for they, as before quoted, were to bring them from every mountain, and every hill, and out of the holes of the rocks. Now if they were to bring them from every mountain, and every hill surely it was by them that the north was to give them up, and the south not to hold them back, and their sons come from far and their daughters from the ends of the earth. In the 11th chapter of Isaiah's prophecy, there are things said, which, if there were no other scriptures to the point, would settle the question forever, speaking of the gathering of Israel, after the root of Jesse had lifted his ensign to the people, and had obtained a glorious rest among the gentiles, see 14, 15, and 16, verses, "But they shall fly upon the shoulders of the Philistines toward the west and they shall spoil them of the east together, they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with a mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod.—And there shall be a highway for the remnant of his people, which have been left, from Assyria: like as it was to Israel in the day that he came out of the land of Egypt." Mark reader this particularly, "and the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind, shall he shake his hand over the rivers, and shall smite it in the seven streams, and men shall go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Will this ever come to pass, that the Assyrian captives or ten tribes, will again return with all the power that attended Israel when they first came out of the land, & so, those who lead them will be greater than John the Baptist, for John did no miracle. Truly then said Jesus, when he said that the least in the kingdom of heaven is greater than John.

That all who believed in the prophets, expected the appearance of a restorer, or one to come to establish the kingdom of God, is a fact we think so plainly written, that it cannot admit of a reasonable doubt. At the time of the crucifixion, when the Lord cried Eli, Eli, lama Sabachthani! Some of those who stood by, said "this man calleth for Elias." The rest said let us see whether Elias will come and save him." See Matthew 23th chapter, 47th and 49th verses. Why say, "this man calleth for Elias," and then say "let us see whether Elias will come to save him," unless there was some messenger expected that they called Elias, and one in the character of a deliverer. In the 24th chapter of Luke there are some sayings of the disciples, which go to establish this fact, of the general expectation of the appearance of a character,

coming for the deliverance of Israel. See 21 verse, "But we trusted that it had been he which should have redeemed Israel." This was a communication had between two of the disciples after the crucifixion, while on their way to Emmaus. The disciples then, as well as those who crucified the Savior, all expected a deliverer, a restorer, an Elias, which was to come, and they understood that this said Elias was to establish the kingdom of heaven? To this point we have some things written by Luke, Acts 1st chapter; 6th verse, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"—Why did the disciples ask this question?—"Lord wilt thou at this time restore again the kingdom to Israel?" surely because they expected that the kingdom would, at some time be restored to Israel. Hence the Elias that was to restore all things.

David in 14th Psalm, and 7th verse has some sayings which will throw light on this subject "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." David then looked for salvation coming out of Zion, and that salvation to be when the Lord had brought back the captivity of his people, at that time Jacob would rejoice, and Israel be glad. Now compare this with what Paul says in the 11th chapter of the Romans 26th verse "And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob." The salvation then which David desired, was to come by reason of a deliverer, which was to go out of Zion, and turn away ungodliness from Jacob, and Paul also says verse 27, that was according to a covenant the Lord had made with them, and when that covenant was fulfilled the sins of Israel would be taken away, and all Israel be saved. No wonder then that David said "Oh that the salvation of Israel had come out of Zion, then Jacob would rejoice, and Israel be glad." Why rejoice and be glad? because their sins would be taken away, and they would be saved. And all this to come to pass by a deliverer being sent, a messenger to prepare the way before the Lord, a root of Jesse, by whom the captivity of Jacob was to return.—By putting all these things together, we can understand why it was said "That Elias must first come and restore all things," and that "we verily thought that it should be he that was to restore the kingdom to Israel." "Wilt thou at this time restore the kingdom to Israel," all these sayings are made plain, by getting into possession the views the Jews had in relation to themselves, and the purposes of God in relation to them.

The expectation then of Israel, and the prophets and apostles, all rested on the establishment of the kingdom of heaven. Let there

come life or death it matters not, it was because God had promised to establish his kingdom on earth, that they rejoiced; and abstract from that, they had hope in neither life nor death. To this, and to this only they looked; and from what we have before written, that was the apostles only hope, whether in life or in death; they never looked for rest until the kingdom of heaven should triumph here.—Another fact is equally as certain that they all expected, that God would inspire messengers to establish his kingdom, send an Angel from heaven for this especial purpose, that power might be given to men for this purpose; for they all knew that it would take men who were greater than John to do this work; for until his day there never had been a greater horn of women than John the Baptist; yet the apostle knew that the least fisher or hunter in the kingdom of heaven, would be greater than John, and if they knew it no other way, they did by the Savior's own words; but they had other evidences of it, that was, that notwithstanding all the power and spiritual gifts which they had received, they were not sufficient for these things, and thought it was their greatest glory to be accounted worthy to inherit it with the saints who accomplish this work. Hence Paul says to the Colossians, 1st chapter and 12th verse "Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Who are the saints in light? what we have before written will settle this question. It was the saints who would attain the dispensation of the fulness of times, and who would obtain the power, and organize the kingdom of God, and obtain the prize of the high calling of God in Christ Jesus, and by that means be, like Noah, become heirs of a new world; and Paul thanked God that the Colossians were made heirs with those saints in light, these heirs of the new world.

This then is the point of light in which apostles and prophets viewed the saints of the last dispensation, and so did the Savior himself, for he said they would be greater than John. Paul says they were to be the saints in light; were to obtain that which he strove for but could not obtain; and yet, we are told, that they are to get no revelations, have no visions to enjoy, no spiritual gifts, and still be greater than John, though they be the saints in light, be heirs of a new world, do that that none others on this earth had ever done. How shall we, or how can we reconcile these things? Surely, working miracles, and getting revelations, is a small matter compared with reconciling the above difficulties.

We have before shown, that they were to have a priesthood, through, and by which, they could do that which neither prophets and apostles before their day could do; and the deliverance and complete salvation of all in heaven, and all on earth, depended on them.

They were to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, and thereby save the whole earth from a curse; and that, at the time of their triumph, the saints in heaven should shout Allalulia, for their blood had been avenged on those who dwelt on the earth, and that through them, God had judged the great whore that had corrupted the whole earth.

Let any person seriously contemplate what Daniel says about the kingdom the God of heaven was to set up, and it will be found that all that heaven and earth can hope for, must come by it, and those who found it, and bear it off triumphant. When it was to be set up, it was to continue until it became a great mountain and filled the whole earth. It mattered not what order of things or orders of things existed when it was set up, political or religious, it was to subdue all, conquer all, and break all in pieces; and when it had done this, it was to stand forever. Now, whatever Babylon the great was or is, if it existed in the world at the time this kingdom was set up, it would eventually fall before it, and be broken in pieces, and become as the chaff of the summer threshing floor, so that the winds of heaven would carry it away. So surely then as the saints in heaven are waiting until Babylon the great is fallen before they can proclaim their complete deliverance, or shout Allalulia—so sure it is, that they are dependent on the rise and progress of this kingdom for their eternal rest; for to suppose any thing else, would be to suppose that the Lord was going to work by some unrevealed means, and deny that which he had revealed; for he has revealed no other way or means by which he would bring about the complete deliverance of the world than by and through this kingdom.

There has been a great deal said about the gathering of Israel, and about millenium in the world. This is easily said, and people can really or pretendedly rejoice in the prospect of a millenium; but it is quite another thing to inquire after the way the Lord had appointed to usher in this new condition of things. And how common among men is it, to hear persons rejoicing in the hope of millenial glory, and yet say there are to be no more revelations, no more prophecyings, no more ministering of angels. If such is the case, there must be something about which the Bible knows nothing, nor did any of the sacred writers leave one syllable on record concerning it. The Savior never so much as once mentioned it; all the millenium mentioned by any of them, is the one which is to be introduced by an heavenly messenger, with the everlasting glad tidings, through and by which, the Lord's messenger was to be authorized and empowered to establish the kingdom of God, and by that kingdom gather the Jews, establish righteousness on the earth, turn away ungodliness from Jacob, bring in the rest of

God, the salvation of the fathers, and the redemption of the purchased possession—cast down Babylon the great, and put the heavens and the earth together, and make those who are waiting in heaven for their blood to be avenged, shout Allalulia.

This is all the millenial the Bible says any thing about; what else there is of millenium in the world, has been obtained else where, than in the Bible. It is one thing to talk and write about the glory of the last days, and it is another thing to inquire how and upon what principle it is, these glories are to be ushered in and established. The same may be said of the second advent of the Savior. It is in the estimation of some, a matter of great joy, to think and believe that the Savior of the world is coming to reign on the earth, and establish righteousness among men; but there are few, very few, that are willing that the way of his coming should be prepared. They are unwilling he should send any heavenly messengers to give power to organize the dispensation of the fulness of times, and inspire men with power to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, and prepare the way before the Lord, that he may come. Ah, no! this is imposition, gross imposition; but the Savior is coming: O yes, he is coming, and that is joy enough, and it will be a day of glory when he comes. The same thing is said about the gathering of Israel. Israel is to be gathered, and possess their own land, their sins are to be taken away, ungodliness will be turned away from Jacob, God will be their God, and they shall be his people; their sins and their iniquities will the Lord remember no more. But how all this is to be done, that we know nothing about: neither is there any thing said about how it is that the Lord will write his law upon their hearts, and imprint it on their minds; for, as for revelation there will be no more, and yet the Lord is to write his law upon their hearts some how, but it is not to be done by giving revelations. All these strange things are common among men; but, what adds to the singularity of this is, that there are to be no more miracles, and the tongue of the Egyptian sea is to be utterly destroyed, and the river of Egypt is to be smitten, and men shall go over dry shod as they did when they came out of Egypt: but the days of miracles are past. Strange indeed. But to pursue the kingdom, and hear what the scriptures further say.

[To be Continued.]

For the Messenger and Advocate.

CINCINNATI, OHIO, March 10, 1845.

Elijah Swackhammer to Elder Sidney Rigdon, President of the Church of Jesus Christ of Latter-Day Saints:—Beloved Brother, my earnest prayer for you is, that grace, mercy, and peace from God our Heavenly Father,

and his Son our Saviour may be greatly multiplied unto you and all that love the truth for the truth's sake.

I most gladly acknowledge the reception of your kind and interesting letter of the 10th January 1845, which I received the 14th; and he assured it gave me unspeakable joy and the saints rejoiced with me.

The very requirements of the Lord which I received through you he had put into my heart, and thus by the testimony of two witnesses every word was established. A few evenings before I received your letter I told the brethren here that I would remain with them yet one week, during which time we would expect to receive intelligence from Pittsburgh, which to our satisfaction we did, as you will see from the above.

I had seen the necessity of sustaining the Latter-Day Saints Messenger and Advocate, the very name of which cheers the heart of a saint, and had commenced getting subscribers for it, and had sent you the names of a few, and by the favor of the Lord I have been enabled to obtain fifteen in all. I have written to my brother in New York. I have no doubts as it respects him and the rest of my relations. By the grace of my God they have thus far been led out of the errors of the age, and by the same blessing they shall be led out of the present apostasy.

The word of the Lord concerning my mission thus far, has been fulfilled, and I have been blessed according to the word of his Prophet. And still

I'll praise Him for a prophet's voice,
His people's steps to guide;
In this I do and will rejoice,
Though Mormons all deride.

When we are under the influence of God, how heavenly does the work go forth. It is not yea and nay, but yea and Amen in the Lord by the power of the Holy Ghost. Oh, who will not pray to have the will of the Father done on earth as it is done in Heaven.

I will now give you an account of my mission, and state such facts, and make such remarks, as I hope will not be uninteresting to yourself and the readers of the Messenger. I visited brother Alex. Lammon and family three-fourths of a mile this side of Miamitown, a small church in Dayton, and one of some thirty members in Wayneville; the foregoing are in Ohio. I also visited the church at New Trenton, a part of which live at Mount Carmel, brother and sister Robert Richey near Liberty, a small church in Aquina, Mr. John Pottingill and family on Sains Creek near Laurel, a part of which family are members, Mr. Ketchum one mile west of New Salem, whose daughter is a member of the church. And a small church at Melroy; these are in Indiana. I have been thus particular on account of our travelling Elders.

In Wayneville I delivered three lectures to

crowded houses, most of the Mormons were there, and Lorenzo Young with them. I invited him to a seat with me in case he wanted to reply. Upon which I observed to the people, that truth never suffered from investigation, and that I was determined to stand upon the tip of the ladder and if they could ascend above that, let them do it; or to speak without a figure: that I would not advocate a system of religion that was not superior to every other, or above every other. After I got through, Young arose and observed, that he would not undertake to reply to what I had said, but make a few remarks, which were slanderous as usual: but they recoiled upon him, and the mormon's heads. One Graver accepted a challenge to discuss the next evening, the following question, viz: The twelve are the Presidency of the Church of Jesus Christ of Latter-Day Saints, according to the Book of Doctrine and Covenants, to which alone we were to appeal. The evening arrived, the house was crowded to overflowing and the Mormons were there, expecting, at least some of them, as I was informed, to see me by this great champion as they considered him, triumphed over in about five minutes. The first attempt on the part of this man was to alter the question, but brother Griffith M. Roberts and several other gentlemen spoke out in the congregation and declared the question to be correct. I then submitted the question to all that were present, the previous evening, when it was proposed, who also decided that that was the question, upon which the apostate creature observed, that he would not discuss it, and took a seat. This perfect failure on the part of the Mormons in an attempt to maintain their ground was more than a thousand other arguments against them, and a second deadly blow to them in that region, and yet so great is the darkness of heart of some of that apostate people, that they cannot see, or will not see their situation.

The next lecture was on the spiritual wife doctrine, and as the Mormons are so unwilling to believe what has been taught and practiced in many of the churches, I reminded them of Orson Hyde's teachings in that church, last fall when he was there, to two young and respectable sisters, from the 3d chapter of Hosea. This took place at Roland Cripand's, as I understand, and as to the fact of his teachings or referring them to this chapter for information on this, with the twelve and many of their followers, all absorbing subject, I received it direct from one of the young ladies which statement was corroborated by one of that family. The foregoing I received when on my way to this city from Logan county, all which they, no doubt, well remember I expressed my astonishment.

At the close of this lecture one Goodale undertook to say something, but it only made their case appear worse in the eyes of all that were not blind, and all that were willing to

see did see who had the truth, on every subject, and who had it not. The people of this place, and every other, treated me with kindness, except now and then an apostate Mormon. And I believe my labors were not in vain in this place among any class of people, the Mormons not excepted, for I believe there are some good ones among them. I left a minority of the Dayton branch in favor of the truth, though much opposed at first, because they, like many others, had heard nothing except on the one side, and they had no Book of Doctrine and Covenants that they might examine for themselves. Brother Lemmon received the truth, and observed, that he had been satisfied for some time that there was something wrong in the church, but that he had not been able to see it until that evening, for he had no Book of Doctrine and Covenants. He also observed, that he was at the fall conference of 1843, and heard Hyrum Smith prophecy that *you would yet triumph over all your enemies*. Now if those persons who were arrayed against you at that time, who spent two days in trying to criminate you and cut you off without sustaining the first or a single item, had not been your enemies and moved against you from beneath, why did God move upon Hyrum to prophecy then and there, and evidently too in view of what those persons were doing; that *you would yet triumph over all your enemies*. Let your enemies remember this and take warning from it.

Dear brother, this prophecy in your favor, and its fulfillment thus far and all full conviction of its being fulfilled to the very extent, causes me to rejoice in God our Saviour, and my soul doth magnify the Lord for his goodness toward you and all his children, and in his name let our motto be *victory, victory, eternal VICTORY*, for nothing short of this will satisfy me. I acknowledged you as the President of the church with this principle in my heart; it has been my motto ever since, and intend to hold on to it. The foregoing is not from passion of any kind, but from what I know and believe of the past, and of the present, and of that which is to come.

At Melroy I delivered four discourses, and the little branch in this place decided in favor of the truth except brother Ignatius Frund, and, perhaps his wife, who were carefully examining the subject. Sister Ketchum received the truth and rejoiced to see one of the Lord's servants as she lives far from any of our faith.

Sister Petingill received the truth joyfully, and related a vision that she had more than, I think, a year ago; at least before the division took place in the church. It was as follows: She saw in the west two moons some distance apart, at the right and left of each other; clouds arose and obliterated them. She then looked toward the east and through the fork of a tree she saw the most splendid moon that

she had ever seen before; or, the moon, never before appeared so glorious. In it she saw the Lord's face with a veil over it.

I will now give the interpretation of it according to my view of it, a part of which I then gave her. The moons in the west represent the church at Nauvoo, or the one over which the twelve preside; and the one over which William Law and his councillors preside; the clouds obliterating them represents the blotting out of those churches. The moon in the east represent the church over which President Rigdon presides, with his councillors. The trunk of the tree represent the President; and the two limbs which grew out of the trunk which form the fork, represent his councillors which are associated with him by virtue of their ordination under his hands to that responsible and important station. Through the authority, power and eternity of his presidency, the church will arise to the which, and in the which, the Lord will appear. The church at Alquina Fayette county, were much opposed even to hearing; a few, however, felt inclined to examine the subject. Willard Snow was there and Mr. Pettigrew, and the church, some of them at least being naturally, or by second nature, inclined to lying, were good subjects for deception. I invited Snow to a discussion of the first Presidency in public, but he would not accept the invitation. I delivered three lectures in this place, one to the Mormons. Brother Richey is sceptical on the whole subject, but observed that we were right if any. His wife received the truth. The spiritual wife doctrine had not been neglected by the faithful ones. In New Trenton Branch I delivered fourteen lectures, three of them in Mount Carmel and vicinity. The effect of truth, when people are willing to hear, demonstrated by the Holy Ghost, may be seen by the following letter from brother Lewis Muite, to Elder Baker, President of the church in this city.

NEW TRENTON, Franklin County, }
January 21, 1845. }

BELOVED BROTHER:

At the request of brother Swackhammer, I write a few lines to you, which perhaps will be interesting to you and the saints in Cincinnati. Last Sabbath I held a debate with a Campbellite minister about seven or eight miles from this place, and there I heard that brother Swackhammer had come to Trenton, and was about to turn the brethren from the faith, and make them to forsake the "Twelve" and follow the apostate Sidney Rigdon. I then thought it my duty to go and have a Conference called, and demand brother Swackhammer's licence, cut him off from the church, and deliver him over to Satan, &c. &c. I found him at the house of brother David Miller's, where he laid before me the truth as it is in the Revelations of God. It (th.

darkness I suppose) fell from my eyes like scales, a new light burst upon my spirit's darkness, which had covered me for some time, vanished away, and before night I rejoiced in the knowledge I had received, and in the ancient order of things, and it is with a heart of gratitude I look back upon the gulf I have passed without sinking into it.

The saints here have their eyes open and are willing to do the will of God at all hazards. Additional testimony of the iniquity of some of the twelve, and particularly Amasa Lyman has been found here. After Conference which is to be held on Saturday the 8th of February, I shall go with brother Swackhammer on his mission through the state of Ohio, and then to Pittsburgh.

Brother Swackhammer realizes more and more the truth of the words of brother Rigdon the Prophet, viz: that now is the beginning of good days, for he is rejoicing in the truth, and he is greatly blessed in his labors. He is going to send six dollars to Elder Rigdon for the Messenger and Advocate. Brother Swackhammer has prospered in the good cause beyond the most sanguine expectation. We have here a pamphlet containing the trial of Elder John Hardy in Boston, where G. J. Adams, and William Smith, were proved guilty of the most abominable and brutish deeds I ever have heard of. I shall give you an extract of a letter sent from Boston by G. J. Adams, to our Elder in New York, as follows:

I have just returned from New Bedford, and sister Susan is with me. I was S. U. (sealed up) to her last night. Go it. She has a thousand dollars left to her, and expects four hundred or five hundred dollars next week! Go it again. I have no money but expect some soon.

Such abominations could not but be displeasing in the eyes of a holy God, and was calculated to bring ruin upon the church; but God in his mercy has pointed out the way for the honest to escape the wrath to come, and prepare themselves for the rest of God. O ye saints of God, how great reason have we to thank and praise the Father of our Lord and Redeemer for his kindness toward us in revealing his will unto us, that we, by rendering obedience to his commandments may secure a place in the celestial glory, and become heirs and joint heirs with Jesus Christ. Let us continue to be faithful and go on unto perfection. Let us do the work whereunto the Lord called us, and proclaim the goodness of God, and his gospel, to every nation, kindred, tongue and people, that all the sheaves of worth may be gathered out of Babylon, and the way prepared for our Lord and Saviour when he will come to take possession of the kingdom.

Brother Swackhammer ascribes his good success in a good degree to the manner in which he was set apart for this mission ac-

cording to ancient custom. Acts, 13th chapter. My thanks to you and your family for the kindness and good treatment I received at your house not long since, when introduced by brother Swackhammer in connection with brother Calvin Burns, who is now with me rejoicing in the truth. My best respects to sister Swackhammer, brother Hewitt, and all the saints in Cincinnati. With sentiments of respect I subscribe myself your brother in the new and everlasting covenant.

LEWIS MUITZE

For the benefit of the writer of the foregoing letter, I submit the following scriptures: because he has forsaken us and the truth, and is now in darkness like Elder Marks in Nauvoo. Oh that God would have mercy upon them and give them repentance unto life if they are not beyond its reach. For with thee (God,) is the fountain of life, in thy light shall we see light. Oh continue thy loving kindness unto them that know thee, and thy righteousness to the upright in heart. Psalms 36. Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. Hebrews 10: 38.

Brother Calvin Burns is with the saints in this city, he has stood like a man of God, though young.

In conclusion, permit me to say, that if those people calling themselves saints, among whom, and for whom by the blessing of God I have labored, and for whose especial benefit he sent me, many of whom publicly repudiated the apostacy, received and confessed the truth, acknowledged and prayed that God would bless his prophet Sidney Rigdon—I say if they are overcome and perish, let their blood be upon their own heads, for they know that I have discharged my duty in the fear of God. Yours in hope of the rest of God.

MESSENGER AND ADVOCATE.

PITTSBURGH, PA. MAY, 15, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

Since our conference, a number of the Elders who reside in this city, have gone on missions in different parts of the country, proclaiming the kingdom of heaven; we have heard from three of them since they left, at Pleasantville in this State, the residence of brother Frazer, where he had been blessed with the privilege of baptizing four into the kingdom; he was soon assisted in his labors by elders A. Falconer and J. Parsons, who delivered several lectures with good success; the prospect was favorable, others were expected to unite. The attention of the people there, was attracted by a

notable case of healing; a young girl that was deaf, was brought to the brethren to be administered to, which they did by anointing with oil, after which they prayed for her and laid their hands on her, in the name of Jesus, commanding in his name that she be made whole, and instantly her hearing came to her. This, as might be expected, caused the sincere to reflect, and the result is manifesting itself.

Brothers Falconer and Parsons soon after left to visit other places, rejoicing greatly in the Lord and in their high and holy calling, that they might proclaim the everlasting glad tidings of the kingdom in other cities. Brother Frazer staid, in order to assist the inquiring in that place to come to a more perfect knowledge of the truth, and to administer to the believers the things of the kingdom.

In addition to the abiding testimonies given at the conference, that the Lord is with us, in deed and in truth, he is multiplying those testimonies, by confirming the word with power.—The Lord is revealing daily to his servants the doctrines of the kingdom, giving line upon line and precept upon precept here a little and there a little, until their hearts are rejoicing with joy unspeakable and full of glory. No men have ever gone into the world to proclaim the gospel, having stronger evidence that the Lord was with them, since the day of pentecost, than have the elders who attended the conference in this city. They find the Lord continually with them to counsel, direct, and confirm; and tho' that stink of corruption, at Nauvoo, has left their name as a reproach to us, the Lord's chosen, yet even in this we rejoice, knowing as we do, that the scriptures must be fulfilled, and the testimonies of the prophets, written aforetime, must all be accomplished, it only adds to our rejoicing to see them fulfilled on us; for thereby the Lord shews unto us that we are his chosen.

While the saints are thus rejoicing their ears are saluted, as might be expected, with the howlings of the sinners and the wailings of the hypocrite. Well did Isaiah say, "the sinners in Zion are afraid, fearfulness has surprised the hypocrite." This is literally fulfilling before our eyes, we hear of dread, dismay and horror from the Mormon papers at Nauvoo and New York; every advancement made by the kingdom of heaven, brings from these papers a burst of horror, fearful of being murdered; the cry of murder, and murderers is sounding forth from them, in language that cannot be mistaken;—surely the words of the prophet are fulfilling, the sinners in Zion are afraid, fearfulness has surprised the hypocrite; for it were the sinners in Zion that were to be afraid, and it were the hy-

pocrites that fearfulness was to surprise; then let the New York Prophet, and the papers at Nauvoo go forth, and proclaim the true character of their people to all nations, and let the world know that the prophecies are fulfilling. That the sinners in Zion are afraid, indeed, and that fearfulness, has, of a truth, surprised the hypocrite. Not so with the righteous; for them "the wilderness and the solitary place are to be glad, and the desert blossom as the rose." The voice of God to the righteous is, "rejoice ye righteous for the Lord will redeem Jacob his people, and Israel his chosen; fear not for thy maker is thy husband, and thy redeemer is the Holy One of Israel, the Lord of the whole earth shall he be called. Fear not then, Jacob, neither be thou dismayed O Israel, for the Lord thy God will be with thee, and deliver thee.

The people in Nauvoo claim for themselves, to be the Zion of God. Who was it that was to be afraid in Zion? Sinners. Who was it that fearfulness was to surprise? The hypocrite. So then Mr. Prophet, and Mr. Times and Seasons, you say you are afraid, and you say fearfulness has surprised you. Who are you? Isaiah being judge.—Sinners—Hypocrites.

The Editor of the Gazette, in this city, has favored us with a passing notice in his papers of the 7th and 8th inst. for which we owe him an acknowledgement, granting him the privilege of his own peculiar style, which we think is a sufficient rebuke to him, with all honorable men, without our noticing it.

He has however, said some things which we think he certainly did not intend to say. He surely did not intend to say that the church of Christ was a more dangerous institution, than the Mormon institution at Nauvoo, because they did not believe in polygamy, the divine right of lying, and in insubordination to the laws of the land, though he has said it; or, at least, that is the only inference we can draw, from what is said, as that is the mark of distinction between us. This we believe he did in haste, without due consideration, and we are not disposed to avail ourselves of his want of proper care and attention to what he said; believing that after proper reflection, if he did not intend to say so, he will certainly recall it.

If the Editor really wishes to indulge himself in his manner of expression, we will let him have his liberty, and he may enjoy it. We can only say, as to "fanaticism," "heresy," "implausible mummery," let God judge between him and us; but we shall think, till otherwise convinced, that they were made in haste and without due consideration, and that on proper reflection he

will be disposed, as an honorable man would, to recall them.

What he has said in relation to the notice we took of the fire in our paper, which desolated our city, deserves a notice from us. The Lord either did stay the flames or he did not: if he did not, then, indeed, the citizens of Pittsburgh must be, in the estimation of heaven, in a state of corruption too great to admit of divine interposition in their favor, and surely then our religion could not make them any worse. If the Lord did stay the flames, it was because some people sought this deliverance at his hand; for he says concerning his people that he will be sought of them, that his mercies may be bestowed upon them. We consider the citizens of this city are indebted to the great God that our whole city was not laid in ruins; and if our heavenly Father did interpose in our behalf, and stay the flames, he did it by sending heavenly messengers for that purpose, for such has been his manner of dealing from days of old, as will be seen from the following quotations of scripture:

And when the morning arose, then the angels hastened Lot, saying, arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.—Gen. 19: 15, 16.

And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash, the Abiezrite: and his son Gideon threshed wheat by the wine press, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, the Lord is with thee thou mighty man of valor.—Judges 6: 11, 12.

The heavenly messenger proceeds, in the above instance, to give Gideon instruction how to deliver Israel from the Midianites to whom they were then in bondage. In the process of time, Israel, through transgression, fell into the hands of their enemies, and were sorely afflicted, being in bondage to the Philistines, when the Lord again interposed in their behalf, in his usual way, by sending an angel to Manoah, the father of Sampson, and laying the foundation for another deliverance of Israel, as will be seen in the 13th chapter of Judges.

So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Bersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, it is enough: stay now thine hand. And the angel of the Lord was by the threshing-place of Araunah the Jebusite.—2nd Samuel 24: 15, 16.

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots.—And his servant said unto him, alas, my master! how shall we do? And he answered, fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.—2nd Kings 6: 15—17.

And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria.—2nd Chron. 32: 20, 21.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, did not we cast three men bound into the midst of the fire? They answered and said unto the king, true, O king. He answered and said, lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the son of God.—Daniel 3: 24, 25.

Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.—Daniel 11: 21, 23.

Then the devil leaveth him, and, behold, angels came and ministered unto him.—Matthew 4: 11.

But the angel of the Lord by night opened the prison doors, and brought them forth, &c.—Acts 5: 19.

And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, arise quickly. And his chains fell off his hands. And the angel said unto him, gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.—Acts 12: 7—9.

And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve.—Acts 27: 22, 23.

But to which of the angels said he at any time, sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Heb. 1: 13, 14.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.—Rev. 7: 1.

And another angel came out from the altar, which had power over fire, &c.—Rev. 14: 18.

The foregoing are a few of the many instances recorded in Holy Writ, of the interposition of heaven in behalf of the children of men; by sending angels to their deliverance.

Why the Lord did not stay the flames sooner than he did, we leave to him who holds the floods and flames in his hands, and makes them ministers of destruction at his pleasure. We believe when the spirit of God dictates to the people of God to pray for any judgment to be stayed, that that prayer will be answered. He commands men to pray always, as their reasonable duty, and leave the event with God, but when his spirit calls upon his people to pray for a particular thing, at a particular time, that prayer will be answered. Such was the case in the instance alluded to.

We greatly rejoice then that God was entreated in behalf of our city—the flames stayed, and our whole city not laid in ruins.

In his paper of the 8th inst. we think the Editor has done injustice to the religious public; his words are as follows: "Too little attention has been paid to this heresy by the religious public." All persons acquainted with the facts, will exonerate the religious public from the charge of negligence and want of attention in the case complained of. We know of no effort that could be used, that has not been used to stop the progress of this church; we hope the editor will take this back, also, and so do justice to the religious public.

The remarks of the editor of the Pittsburgh Catholic, will be noticed in our next.

For the Messenger and Advocate.

MR. EDITOR:

Forasmuch as many have taken it in hand to write a declaration of those things which they most sorely believe, it seemeth good to me also to write concerning some of those things, which in a special manner concern the human family in the last days.

The manner the Most High intends to dispose of the inhabitants of the world in the dispensation of the fulness of times, is a subject of all subjects, and is fraught with eternal consequences. There never was a dispensation committed to the world without a law, and there never was a law, without a Prophet or as the ancients would say, a man of God to receive that law from the Lord. And God has promised by his prophets that in the last days, the law shall go forth of Zion, and the word of the Lord from Jerusalem. See Micah, 4: 2. And God has promised or declared by his prophets, that the word that has gone forth out of his mouth, shall not return void. It will be difficult to set forth the manner God will dispose of the world without first speaking of the Mount Zion, and identifying its location, for they are subjects so completely blended, that we cannot perfectly understand them without learning something about the

building up of Zion. See Isa. 63: 10. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. We learn by the above, that Zion is not, as some suppose, a small place within the walls of Jerusalem or near by. St. John when he was on the Isle of Patmos in a glorious vision, saw one hundred forty and four thousand stand upon the Mount Zion after they had been redeemed with the Lamb in their midst. See Rev. 14: 1st, 2d, and 3d verses. In the 7th chapter he saw the same number, twelve thousand for each tribe. See ninth verse. After this I beheld, and lo, a great multitude which no man could number. John said they stood before the throne, and before the Lamb. See Isa. 24th chapter and 23d verse. The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. Let me ask the question: "Will he reign in Mount Zion, and have no throne there? Now reader, enumerate twelve thousand for each tribe, besides a great multitude which no man could number, and Jerusalem, and all the region of country round about there could not hold them. We understand that wilderness, when applied to land, is that which is wild and uncultivated, but was to be built up and become the joy of the whole earth. See Psalm 48: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah. We have thought of thy loving-kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death." By the prophets we learn that Zion will be located in the sides of the north, and that she hath bulwarks and palaces. See also, Psalm 139, from the first to the 7th verse; also, the 13th. "Lord, remember David, and all his afflictions: how he swore unto the Lord, and vowed unto the mighty God of Jacob. Surely I will not come into the tabernacle of my house, nor go up into my bed: I will not

give sleep to mine eyes, or slumber to mine eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah, we found it in the fields of the wood. We will go into his tabernacle, we will worship at his footstool. For the Lord hath chosen Zion; he hath desired it for his habitation." According to the 48th and 132d Psalms, Zion will be located in the sides of the north, in the fields of the woods. Again, God hath chosen Zion, and desired it for his habitation. See Isa. 24: 23. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." It is proven by the above quotation, that the Lord intends to reign in mount Zion as well as in Jerusalem, when he appears in his glory. See Psalm 102: 1, from the 13th to the 23d verse. "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come; and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord. He weakened my strength in the way; he shortened my days." By the above Psalm, we learn that the Lord will build up Zion, and when the people and kingdoms are gathered together to serve the Lord, he will appear in his glory.

God hath declared by his prophets, that the salvation of Israel shall come out of Zion, when the fulness of the Gentiles be come in. See Romans, 11th chapter, 25th, 26th, and 27th verses. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." But where is it written? Isaiah said: I will place salvation in Zion, for Israel my glory. See Psalm 14: 7. "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." The prophets and apostles have informed us that God

has a new covenant to make with the house of Israel. Paul tells us that covenant shall come out of Zion. The prophet Micah informs us that the law shall go forth of Zion. The Lord by the prophet Jeremiah says: 31st chapter, 31st, 32d, and 33d verses, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." By this, we are informed, that he will put his law in their inward parts, and write it in their hearts.

Now, kind reader, judge ye, will God make a new covenant with the house of Israel, and perform all that he has promised, and yet have no prophets upon the earth to receive his law and carry it to the House of Israel? Jeremiah, 16th chapter, and 16th verse: "Behold, I will send for many shepherds, saith the Lord, and they shall feed them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." But, to our subject of the location of Zion. See Isa. 51st chapter, 9th, 10th, and 11th verses. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

By the above we learn that God will dry up the great deep and make a path in the sea, for the redeemed of the Lord to pass over on. Again, it proves that Zion is the opposite side of the great deep, from the place where they will be redeemed. We understand the redemption means the resurrection of the body, for short of it no man can be redeemed. See Romans, 8th chapter and 23d verse. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." If the holy apostles groaned within themselves waiting for the redemption of the body, then they are not yet redeemed, nor will not be until the first resurrection. Also, 25th verse: "But if we hope for that we see not, then do

we with patience wait for it." St. Paul well understood (notwithstanding he had been made free from the law of sin and death by the law of the spirit of life in Christ Jesus,) that he would not be redeemed until a certain day appointed. Notice what he said to the Thessalonians 1st epistle, 4th chap. 16th verse, on this subject: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first." Again, in his first epistle to the Corinthians, chap. 15: verses 22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Paul informs us that the dead in Christ will be redeemed at his coming. Again, the apostle said, I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness which God the righteous Judge will give me at that day, and not only me, but also, all them that love his appearing. By the above, we ascertain that no man will be crowned until Christ comes, because a spirit without a body cannot be crowned. Again, Christ said in a parable, the last laborers should have their pay first. Therefore, the apostle counted the long absence of the spirit from the body, a burden; and Paul said, we ourselves, groan within ourselves, waiting for the adoption to wit, the redemption of the body.

We have proved that when the Lord shall build up Zion, he will appear in his glory; and we have proved when he appears in his glory, he will redeem his saints. And when they are redeemed, they will return and come with singing unto Zion on the path God makes for them in the sea. Now if we can identify the place he will come to at his appearing, we shall know it is the opposite side of the great deep from mount Zion. The first testimony we shall bring, you may find in Acts 1st chapter, 11th and 12th verses: "Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey." See also, Zech. 14th chapter and 4th verse: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." See also, 13th chapter and 6th verse: "And one shall say unto him, what are these wounds in thine hands? Then he shall answer, those which I was wounded in the house of my

friends." By the above quotations we have proved that when he appears he will come and set his feet upon the mount called Olivet, east side of Jerusalem. See also, Book of Covenants in the Appendix. "Wherefore prepare ye and go ye; go ye out to meet the bridegroom, for behold the bridegroom cometh; go ye out to meet him for behold he shall stand upon mount Olivet." Then will be fulfilled the parable of the ten virgins. The kingdom of heaven organized with the daughter of Zion, where the first dominion comes, will go forth to meet the bridegroom and attend the marriage supper of the Lamb.

We have shown it by the word of the Lord, that the redemption will take place at the coming of Christ. We have also, proved, that he will come to the mount called Olivet. See Joel, 3d chapter, 1st and 2d verses: "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." By this last quotation you will see that all nations will be gathered to the mount called Olivet; at the foot of the mount is the valley of Jehoshaphat, where Christ will plead with the nations of the earth, and separate the goats from the sheep. We have proved by the word of the Lord, where the redemption will take place; and we have proved that, a part of God's people will return to Zion on the path he makes for them in the sea, when he dries up the great deep, after they are redeemed, with songs of everlasting joy upon their heads. By the foregoing quotations, we have learned that the great deep lieth between mount Olivet and mount Zion. Isaiah said the redeemed of the Lord shall return to Zion. Kind reader, ask yourself whether any person can return to a place they never left!

Having ascertained to a certainty, that mount Zion is located somewhere on the opposite side of the great deep from Jerusalem, the reader by this time may be ready to enquire where is a continent of land sufficiently large to hold one hundred forty and four thousand, besides a great multitude which no man could number. We shall refer our readers to the 18th chapter of Isaiah and first verse: "Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia." Well, Isaiah, what do you wish to have us understand about a land having the resemblance of wings beyond the rivers of Ethiopia, that sendeth swift messengers by the sea? 3d verse: "All the inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye." Where is the place the trumpet shall be blown? Joel has answered this question. 3d chapter and

first verse: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." The ensign shall be raised and the trumpet blown in Zion, according to Joel and Isaiah, where the present shall be brought to the place of the name of the Lord of hosts, the mount Zion which Isaiah saw beyond the rivers of Ethiopia. Now, reader, place yourself where Isaiah dwelt among the Jews, and then look for a land which is according to the above description, and you may look a long time and leave the continent of America out of your geographical researches before you will find it.

Having located, or rather ascertained, that the continent of America is prophetically called mount Zion, we shall now introduce our subject for a text. See Isaiah, 28th chapter and 22d verse: "Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." God has a consumption decreed that shall overflow with righteousness. It is not a consumption of pestilential diseases only, but a consumption of the nations of the earth. When the Lord works, who can hinder? See Isaiah, 28th chapter and 21st verse: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work: and bring to pass his act, his strange act." But where will he begin to get a starting point? We shall quote to John; he was exiled for his religion, and saw a glorious vision, and one like unto the son of man who told him to write the things which thou hast seen, and the things which are, and the things which shall be hereafter. The things he had seen, was the first part of the vision; the things that are, was to the seven churches in Asia, Rev. 4th chapter and 1st verse: "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me, which said, come up hither, and I will shew thee things which must be hereafter." It would be very natural for John to enquire concerning the power that had banished him there, and while in the vision the Lord showed him the end of that power. See Revelations, 17th chapter, 3d, 4th, 5th, 6th and 7th verses: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her abomination: and upon her forehead was a name written, mystery, Babylon the great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus;

and when I saw her I wondered with great admiration. And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns." See also, 9th verse: "The seven heads are seven mountains on which the woman sitteth. 18th verse: "And the woman which thou sawest, is that great city that reigneth over the kings of the earth." 12th verse: "And the ten horns which thou sawest, are ten kings, which have received no kingdoms as yet, but received power as kings one hour with the beast." 14th verse: "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords and King of Kings, and they that are with him, are called and-chosen and faithful." (We shall here ask one grand question: Where did the Lamb and his company of faithful ones come from, that overcome these ten horns? This question we shall endeavor to answer in the sequel of our history.) After these ten kingdoms are overcome by the Lamb and his company, they will go and destroy that great city that reigneth over the kings of the earth. 15th verse: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." And that will be the final end of that power that banished John onto the Isle of Patmos. The Lord showed Nebuchadnezzar that power from beginning to end in the figure of a great image; he saw the empire divided to the Medes and Persians, and then to the Grecians, and after to the Romans, and eventually ten kingdoms grew out of it as tipified by the feet and toes of the image. Sir Isaac Newton, enumerates them thus: First; the kingdom of the Vandals and Alans in Spain and in Africa. Second; the kingdom of the Suevians in Spain. Third; the kingdom of the Visigoths. Fourth; the kingdom of the Alans in Gallia. Fifth; the kingdom of the Burgundians. Sixth; the kingdom of the Franks. Seventh; the kingdom of the Brittons. Eighth; the kingdom of the Huns. Ninth; the kingdom of the Lombards. Tenth; the kingdom of Ravenna. See Daniel, 7th chapter and 7th verse: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns."

It is an established fact in the history of the world, that the Roman empire, was the tenth kingdom that had dominion in the place of the Chaldaic or Babylonian. Out of it grew ten kingdoms according to profane, as well as the prophetic history of the world. Daniel informs us that in the days of these kings, viz., tipified by the feet and toes of the image,

the God of heaven shall set up a kingdom that shall break and consume all these kingdoms, and shall stand forever. See Daniel, 2d chapter and 44th verse: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." These ten kingdoms according to the best knowledge we can get by tracing the history of the world down to the present day, includes the European or Allied powers. See Daniel, 7th chapter, 11th and 12th verses: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." The eleventh kingdom that grew out of the Roman empire, according to Daniel's vision, was to be destroyed and put out of existence; but the first ten was to have their dominion taken away, but their lives prolonged for a season and time. Notice the 12th verse: "According to Daniel's and John's visions, these ten kingdoms will make war with the Lamb and his company, and be overcome, but their lives will be prolonged for a season and a time, to help the Lamb and his company throw down old Babylon. If the Allied Powers make war with the Lamb, and his called chosen and faithful ones—of course, they make war with the Lamb's kingdom which Daniel said should be set up in the days of these kings. Although it should be like a stone cut from the mountain without hands, or like a grain of mustard seed; yet it will prevail and not be prevailed against. This kingdom in order that the Allied Powers can make war with it, must have a location somewhere in its commencement. We ascertain by a careful perusal of the word of God, that it will commence with the daughters of Zion where the first dominion comes."

AMOS B. TOMLINSON.

[To be continued.]

PARLEY P. PRATT.

DEAR BRO. BENNETT:—

In the New York Prophet, of March 29th, there is an article published over the signature of the individual whose name stands at the head of this; the article referred to is headed 'BEWARE OF IMPOSITION!' the caution, I confess is a very salutary one, and one with which I am well pleased. I also rejoice, that P. P. Pratt has been led by the influence of some spirit, to give me so high and exalted a recommendation, for I do assure you, my dear Brother, that I do esteem it a much stronger and better recommendation, than the following which I received from under the hand of B. Young, and W. Richards, on the same day that I took my line of march from that city of corruption.

CITY OF NAUVOO, Nov. 4th 1844.

To whom it may concern—This is to certify that, our beloved Brother, James Gibson Divine, is hereby called and authorized to go on a mission to the State of New Jersey, and to preside over the Church of Jesus Christ of Latter day Saints, in the 3d Congressional District of said State, in company with Brother Ezra, T. Benson, who is to take the Presidency of all the church affairs, in said State. We, therefore, give unto this our beloved brother—this letter of recommendation, as being worthy the fellowship and esteem of ALL SAINTS. Given under our hand and seal the day and year above written.

Brigham Young, President of the Twelve,
Willard Richards, Clerk.

The Savior said, that in the mouth of two or three witnesses, every word shall be established, he also says, blessed are you, when men shall revile, and shall speak all manner of evil of you, falsely for my sake, for so persecuted they the Prophets. Now the point I have in view, to reach, in the recommendation given me by P. P. Pratt, is this, he says that Elder Divine has dissented from the church and joined hands with a band of apostates, at Pittsburgh, who stand in direct connection with Sharp, Col. Williams, the Laws, Fosters, and Higbes: now Parley, you know in your very soul, when you made the above declaration, that you were guilty of trying to palm an imposition upon the SAINTS, and not Elder Divine; and for the information of every honest man, and woman, I would say that the Kingdom of heaven has been organized, in this place, in accordance with the pattern, shown Br. Rigdon, from the Heavens, designated by revelation, and that organization accepted, by him, who is Lord of lords, and King of kings; but not one of the above named individuals are in the organization, and neither are any of them, members of the Church of Christ, so that you knew, at the time you penned that article, wherein you saw fit to couple my name in common with my brethren, among the above named persons that you were about publishing a tissue of misrepresentations as black as your own heart, and as the major part of your quorum is corrupt. You continue by saying, that it is a peculiar trait in the character of these dissenters to practice deception and hypocrisy, and to palm themselves upon the branches of the Church, as members of the very Church they are seeking to destroy. Oh, Parley; oh, shame where is thy blush: really it would appear that Parley's senses are fast taking leave of him. Pray, sir, how many of my eastern friends, where your humble servant has labored from time to time during the last six years past, can you gull into the belief that when I appear among them I am recommending myself as a member of the Church at Nauvoo? I answer not one; for they know, by this time, that I claim to hold no affinity with such men. I therefore wish it to be distinctly